

HOW TO LIVE

and that well.

in all estates and times
specially when helps and
comforts faile.

Will.



Geo.

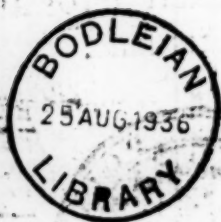
John

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296



TO THE Reader.

Good Reader, if thou wouldest be saved by thy faith in Christ after death, thou must here live by it before death. And faith for the time of this life hath two great uses. The first is, to cut of worldly sorrows & cares. It is the common fashion of men, to multiply their cares out of measure, and thereby to make their lives, most miserable. For first of all beside necessary labours, they take upon them many needlesse and superfluous businesses: Secondly, their manner is, to care not onely for the labours to be done, but also for the

event and successe of their labours,
 that they may alwaies prosper and
 never be crossed: but the care be-
 longs to God alone. Thirdly, they
 content not themselves with their
 lot and condition, but seeke by all
 meanes to increase their estate, &
 to make themselves rich. Lastly,
 they exercise themselves not one-
 ly, in disposing of things present,
 but they forecast many matters in
 their heads, and plot the successe
 of things to come. Now faith, when
 we have done the work of our cal-
 lings according to the prescript of
 the Word of God, faith (I say) ma-
 keth us commend to God the bles-
 sing, successe, and event thereof by
 prayers and affiance in his promi-
 ses, not doubting but he will give
 us all things necessary. And if we
 want the blessing and successe wee
 look for; yet faith makes us to
renounce our owne desires, and in
 silence

To the Reader.

silence to quiet our hearts in the good pleasure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits end knowes not what in the world to doe, being (as it were) plunged into a sea of miseries, faith gives direction and stayes the minde. For when all temporall things faile us even to the very skinne and life, faith preserves within us an affiance of the grace and mercy of God, and the hope of life everlasting. Faith shewes us hidden things, not to bee discerned by sense and reason. Life everlasting is promised us, but we dye for all that: we heare of the resurrection, but in the meane season we rot in our graves: wee are pronounced blessed, but yet wee are overwhelmed with infinit miseries: abundance of all things is promised, but for all this we often hun-

To the Reader.

ger and thirst : God promiset^h to
heare us, and to be present with us,
but he seemes oft times to be deaf,
as it were at our cries. Now then
comes faith, which is the substance
of things hoped for, and makes us
lift our mindes above the whole
world, to apprehend the invisible
and unspeakeable things of God,
which hee had revealed and pro-
mised unto us. These things I shew
more at large in this small treatise
following ; reade it at thy leisure,
use it for thy good, and see thou bee
a doer of them.

W. Perkins,

Hab. 2. 4.

The just man shall live by his faith.

IN the former Chapter the Prophet complaineth, and exhortateth the matter with God, why the Iewes, the people of God, should be oppressed by the Chaldeans, the enemies of God. In the beginning of the second Chapter, the Lord makes answer to the Prophet, and the effect of the answer is this: They shall certainly be delivered in the time appointed, but they shall not yet be delivered. Vpon this answer, the Prophet might haply object on this manner: How then shall the afflicted Iewes be able to live in the meane season? The Lord answereth by a distinction thus: The just man puffeth up

himselfe with vaine confidence,
but the just man shall live by
faith.

For the better understanding
of these words, five things are
in order to bee explained. The
first is, what is meant by the
just man. Justice mentioned in
the word, is two-fold; the justice
of the Law, and the justice of the
Gospel. The justice of the Law,
hath in it all the points & parts
of justice, and all the perfection
of all parts: and it was never
found in any upon earth, except
in *Adam* and Christ. The ju-
stice of the Gospel, hath all the
parts of true justice, but it wants
the full perfection of parts: as a
child hath all the parts of a man
in the infancie, though it want
perfection of stature and tall-
nesse. And this kinde of justice is
nothing else but the conver-
sion

on of a sinner : with a purpose, will, and endeavour to please God, according to all the commandements of the Law. Thus was *Noe* just, *Iob*, *Zachary*, and *Ioh. 1-6.* *Elizabeth* : and thus must the *Iob 1-2.* just man bee taken in this place for one that turnes to God, and by grace endeavours to please GOD, according to the whole Law of God, in his place and calling.

The second point to be considered of is, what life is heere meant. As death is heere twofold, the first and the second ; so is life. The first is the conjunction of the body and the soule: the second is the conjunction of the whole man with God. The first is called natural, the second spirituall or eternall life ; and both are meant in this place. For *Paul* bringeth this very Text to proove

Rom. 1.7

Gal. 3.11.

proove the justification of a sinner by faith; and justification is a part of spirituall life: because it is the acceptation of a sinner to eternall life. And for this cause the Prophet saith, The just man *shall live*, having relation, not onely to the time of affliction then to come, but also to eternall life.

The third point to be considered, is, what is the faith here meant: and that is justifying or saving faith: because we must live by the same faith whereby wee are saved. And faith hath his effect, not onely after this life, but also in this life; we must live first by it, before we can be saved by it. *Paul* therefore in his own example expounding this Text saith: *And in that I live in the flesh, I live by the faith of the Sonne of God, who hath loved me,*
and

and given himselfe for me.

The fourth point is the construction of the words; and that is two wayes. The first is thus, *The just shall live by faith*: the words *by faith*, being joyned upon the word *Just*. And then the sense is this: He that is just by his faith, shall live and have eternall life. The second is thus; *The just shall live by faith*: the words *by faith*, being joyned to the words *shall live*: and then the sense is this: The just, while hee lives in the world, he shall live by his faith. This latter construction and sense, I rather choose and imbrace, because *Paul*, even in this sense brings this text to proove that life eternall, & consequently justification, comes not by working according to the Law, but by beleeving, and he makes an exposition

Gal. 2. 20.

position between *living by faith*,
and *living by workes*.

The fifth and last point to
bee considered is, How a man
should live by faith : Because of
this last point of great mo-
ment, I will spend some time in
the explaining of it. That a man
then may live by his faith, two
things are required : the first,
that faith bee rightly conceived
and grounded in the heart ; the
second, that after it is once con-
ceived, it *Raigne* and rule in the
heart. That faith may rightly
be conceived, two things are
required. The first is the know-
ledge of the Word of God, for
faith stands in relation to the
word: and the word alone is the
foundation of our faith. Here-
upon the Word is called the
foundation of the Prophets and A-
postles. By right of naturall rea-
son

son wee understand that the world had a beginning and was made of God. Yet cannot reason breed in us a certain perswasion of this point, but only the testimony of the word of God: and therefore it is said, *By faith wee understand that the world was ordained by God.* And this made David say, *In God I wil praise his word.* Furthermore, in the word, three things are to be knowen; *Precepts* or *Commandements*, because they teach obedience: *threatnings*, because they restraine disobedience: *promises* because they serve to confirme us in our obedience. Againe, promises are either principall, or lesse principall. The maine or principall promise is that, in which God offereth and revealeth righteousness, and life everlasting by Christ. Within this
pro-

Heb. 11. 2

Psa. 65. 4.

promise is contained the grant of remission of our finnes, of necessary patience, of the assistance of the Spirit of God, and of all gifts that are inseparably joyned with faith. Promises lesse principall, are concerning deliverances in temptations, safety in dangers, health, wealth, liberty, peace, &c. And these must all be understood with an exception of the crosse and correction, and they shall so farre forth be accomplished, as they serve for Gods glory and the good of all them that beleewe. Now all these heads and points of the Word of God must bee knowne, and that in some particular sort, that a man may live by his faith.

The second thing required for the right discerning of faith is, after the word of God is once knowne,

and that well.

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knowne, *To trust God upon his Word*: yea to depend upon it, and to build upon it. This is the first and principall worke of true faith: and it is called by S. Paul, *the obedience of faith*: and it is made the end and scope of the preaching of the Gospel: and not without cause. For this is the first and principall honour of GOD, to beleeve him upon his bare word; and thereby to make a confession of the truth of God. This the diuell knew right well: and therefore the first thing hee sought to overthrow in *Adam*, was his faith in the Word of God: and the scope of the first temptation, whereby he assaulted our Saviour Christ, was to overthrow that faith and confidence hee had in his Father; saying, *If thou bee the Sonne of God, command that*

Rom. 1. 5.

Mat. 4. 3.

that these stones bee made bread :
but this thou canst not doe :
therefore thou art not the Sonne
of God.

That this obedience, which
wee giue to God by trusting his
very word, may bee right obe-
dience, it must have fixe condi-
tions. First of all, it must be *ab-*
solute : for we must (as it were)
shut up our owne eyes, and sim-
ply without any more ado trust
GOD upon his bare and naked
word, and suffer our selves to
bee led by it. In naturall things
experience is first, and then
faith commeth afterward. And
Thomas following nature, de-
sired first to feele, before hee
would beleeeve. But God must
be trusted, although that which
he saith be against reason and
experience. Thus *Abraham* be-
leeved God against all humane
hope,

hope. The second condition is, that this obedience must be ~~fin-~~
 cere. For we must trust Gods Word for it selfe: because it is Gods Word, all by-respects set apart. They which are as the stony ground, receive Gods word, and rejoyce in it: and yet afterward in time of temptation goe away. The reason is, because they receive the word, and rejoyce in it, not properly for it selfe, but in respect of honour, Luk. 8. 13. profit, or pleasure, which they looke to reape thereby. Ioh. 5. 36. *John* the Baptist was a burning Candle: and the Iewes rejoyced in his light, onely in respect of the noveltie of it; and therefore the Holy Ghost saith, *They rejoyced in it but for a season.* The third condition is, that we must trust GOD, not in part, but in his whole word; and therefore many

ny faile in their faith, that are content to trust him in his promises of mercy and salvation, but list not to beleeeve him in his commandements and threats.

4.

The fourth condition is, that we must trust God in his word, *with all our hearts*, that it may take deepe root and be an in-

Iam. 1. 21.

grafted word. It is not sufficient for us to have a taste of the good Word of God, and to receive it with joy, unlesse wee thorowly & soundly build and relye our selves upon it. The fift

5.

condition is, that this trusting of God must be with an *honest heart*, that is, with an heart in which there is a distinct purpose not to sin, but in all things

Luk. 8. 13

to doe the will of GOD. The good hearers are they which receive the word *with an honest and good heart*. Without this can no

man

and that well.

13

man possibly live by faith. Hee that puts away his good conscience, makes shipwracke of his faith. It is godlinesse alone that hath the promises of this life, & the life to come. And none can live the life of faith, but he that is a just man. After that men have made some good proceedings and doe know the word, receive it, rejoyce in it, and bring foorth some fruit: if the heart for all this be evill, it will cause them at length to depart from God, by distrusting or by denying credence to the word. The sixt condition is, that the obedience of faith must be *stable and constant*. The Lord saith, *My soule hath no pleasure in them that withdraw themselves, that is, wch* for a time beleewe God, and afterward pull backe their foot, and goe backe from their faith.

1 Tim. 1. 19.

1 Tim. 4. 8

Heb. 3. 12

6.

Heb. 10. 38.

Seeing

Seeing this is the right way to conceive faith, to know the Word of God, and to trust him upon the same word, all such as would live by faith, must have their hearts kindled with a desire to doe the things before named, specially to give credence to every Word of God. Wee may not forsake God for any creature: now wee forsake him, when we distrust him in his Word. Again, not to beleeve God, is very Atheisme. For by this meanes God is made a lyar, and his Glory and Majestie, is abolished. It is the greatest part
Ioh. 3. 31. of our glory to beleeve God: as Christ saith, *He that receives his testimony, puts to his seale, that God is true: that is, gives unto God, as it were a testimoniall of his truth, and thereto puts his hand and seale.* And what greater

greater honour can there bee then this, that the creature should give testimony to the Creator.

Thus much of the conceiving of faith: now followes the *Raigne* of faith. The raigne of faith is, when it beares rule and sway in their heart and life. For where faith is, there neither thought, will, affection, nor lust reigns, but faith alone. It reigns by two actions. First of all, it mooves and makes us to attend on the calling of God, & yeeld subjection to him in all his commandements. *Paul* saith, that faith *establissheth the law*: and one reason is, because it makes us doe that which the Law prescribes. Againe, *Paul* saith, that these weapons are spiritual and mighty, bringing every thought in subiectiō to God. Now these

Rom. 3.

32.

mightie

2 Cor. 10. *mighty weapons* are the Word of God, preached & beleevd. He that is borne of God, cannot

1 Joh. 3. 9. sinne, because the *seed of God* remains in him, that is, the word

Gen. 8. 16 mingled with faith. *Noah* his faith made him build an Arke

Hab. 11. 6 at Gods Commandement: after it was made, to enter into it, & not to dare to come out of it, till he had warrant from God.

Abrahams faith made him forsake his countrey and kindred at Gods Commandement, and gee, he knew not whither. And that good obedience may be performed to every comman-

Psal. 119. dement of God, faith workes two things in us, *Memory, At-*

11. A& 16.

32.

tention. Memory, whereby Gods word is laid up in the heart, that it may be drawne out to use, when occasion shall be offered.

Attention is, when faith makes

citigim

us

us seriously to consider and to beleeve that the Commandement of God is a commandement, not for forme, but in truth; and that it doth indeed pertaine to us. An example of both these actions of faith we have in *Ioseph*, who when he was tempted to folly of *Potiphars* wife, answered, *Shall I doe this wickednesse, AND SINNE AGAINST GOD?* Marke here how his minde was filled and possessed with a thought and consideration of Gods commandement.

Gen 39.

The second action of faith, whereby it raignes in the heart, is to establish & confirme them that beleeve, in their obedience, and subjection to God. And this it doth, by presenting Gods promises to the minde. For by means of them it worketh
four

four actions in the heart. First of all, it makes us to flie to the true God alone, whose the promises are. Secondly, it makes us to beleewe, that both God can and will helpe us, according to our need. Thirdly, it makes us to hope for his helpe, that is, for good successe in prosperitie, or deliverance, or some mitigation of our evils in aduersitie, according to the tenour of his promises. Lastly, though temporall blessings doe faile, it maketh God to be our refuge, for mercy and for life everlasting. And thus at all times he maketh God to be our refuge, our castle, our rocke, and tower of defence. Thus wee see generally how faith raignes.

To proceed yet further: the just man liveth a double life, namely, a spirituall life; and a tempo-

temporall, and both of them are led by faith; as I will plainly manifest. *Spiritual life*, which is the beginning of eternall life, stands specially in foure things, Reconciliation with God, peace of conscience, joy of the Holy Ghost, and newnesse of life. Touching reconciliation with God in Christ; it is revealed, offered, and given unto us in the maine promises of the Gospel, and in the Sacraments, and it is no way in this world made ours and holden of us, but by our faith. And in the case of our reconciliation with God, faith hath two actions, one to receive it, the other to assure us of it.

Touching the first, faith apprehends and receives reconciliation on this manner. First of all, the Spirit of God works

Rom. 8. 15

in men a generall faith of the law and the threatning thereof, and it is called *the spirit of bondage to feare*. Because it causeth in us a sight of our sins, and apprehension of Gods anger, feare of due and deserved condemnation, despaire of our selves in respect of our selves: this being done, the same spirit worketh in us another faith, called, *saving or justifying faith*, and it apprehendeth or receiveth Christ with his benefits by certaine steps and degrees, and they are specially three: For first of all upon a through touch and lively sense of our misery, there ariseth in the mind an earnest and serious meditation of the promise of mercie and the benefits therein offered, and it is called *the opening or piercing of the eare*. Then in
the

Psal. 4. 6.

the second place there followes a purpose, will, desire, and in-
deavour to beleve upon con-
sideration of the commande-
ment of God, that bids us to *1 Ioh. 3.*
beleve and apply the promise *23.*
to our selves. And further this
will and desire shewes it selfe by
instant and serious invocation, *Heb. 4. 16*
which is nothing else but a fly-
ing from the condemning sen-
tence of the Law, to the throne
of Grace for mercy. Thirdly, af-
ter this, there followes in pro-
cesse of time, a settling and qui-
eting of the minde touching
Christ and his benefits upon
some assurance thereof, wrought
and conceived in the minde by
the Spirit of God. And this
third degree is called a *stablish-* *Isa. 26. 3.*
ed thought. On this manner
come we by degrees to receive
Christ for our full reconciliati-

one with God. For, when upon the commandement to beleeve, we doe in any measure beleeve Christ to be our Christ, hee is our Christ indeed, according to the tenour of the Evangelicall covenant. Thus faith apprehending Christ for our reconciliation with God, becomes a victorious conqueror, and prevailes against the Law, Satan, hell, death, condemnation, and all our spirituall enemies; and thus every beleever is above the law, sinne, hell, death, even in this life.

The second action of faith in the case of our reconciliation with God, is to certifie and assure us in conscience thereof; and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

*Hee that beleeves the Gospel,
shall*

shall have all the benefits and blessings of God promised therein:

But I beleeve the Gospel, and I beleeve in Christ:

Therefore the benefits promised therein are mine.

The *Major* or first part of this reason, is the voyce of the Gospel; the *Minor* or the second part, is the voyce of the beleeving heart, which subjecteth it selfe in will and affection to the commandement, which bids us beleeve in Christ: and this is the act of speciall faith. And we may not thinke that this voyce of the beleeving heart is a false alarum. For hee that truly beleeves, hath his minde and conscience supernaturally enlightened to discern that hee beleeves. The third part, or the conclusion is the foundation of all our joy and spirituall com-

fort. For it contains in it the chiefeft certaintie of our adoption and falvation that can bee had in this life, namely, the certaintie of faith, whence followes in a lower degree in the second place, the certaintie that is by workes. And thus doth faith certifie all fuch as truly beleeeve that they are the children of God.

Out of the former conclufion, or out of the certenty which is by faith, followes a full and lively certentie of the doctrine of the Gofpel, worthy confideration: on this manner. There is a threefold certentie: the first certentie of reason or of generall faith, when a man by force of argument is convicted of the certentie of the doctrine of the Bible. This may be in the wicked and the ungodly with-

without Faith in Christ. And this, in the Elect by a more speciall worke of Gods Spirit, followes a faith in Christ, and the certainty of justifying or speciall faith, expressed in the conclusion of the former Sillogisme. Thirdly, after this certaintie of speciall faith followes another experimentall certaintie of the truth of the Bible, which also faith concludes on this manner :

The doctrine which assures us to be Gods children, is certainly of God:

But the doctrine of the Gospel, believed or mingled with our faith, assures us to be Gods children.

Therefore it is of God.

The Major is granted of all : the Minor is in effect the conclusion of the former Sillogisme,

me, and it is knowne by an experience of that spirituall comfort which the godly feele in their hearts. The conclusion sets downe the certaintie of the Bible upon a further ground, then any wit or learning of man can attaine unto without the spirit of grace, namely upon an inward assurance of our reconciliation with God. Of this certaintie our Saviour Christ speakes notably, *If any man will doe my Fathers will, that is, beleeve it, & subject himselfe to it, he shall know* [namely by that comfort which hee shall feele upon his subjection] *of the doctrine, whether it bee of God, or whether I speake of my selfe.* And Paul saith that the spirituall man, that is, one regenerate by the Spirit of God, *judgeth all things.* Hence it followes that such as desire to be

Joh. 7. 17.

*1 Cor. 2.
15.*

be settled for their religion, and such as desire to bee good and profitable students in Divinity, must first of all humble themselves, and endeavour in their hearts truly to beleieve in Christ. Because hence flowes the best experience of the certaintie, and consequently of the unspeakable excellencie of the Bible.

Thus then wee see how wee are to receive, hold, and injoy our reconciliation with God in Christ, by no other thing within us, but by meanes of our faith alone. And therefore wee must have speciall care, that we may by the use of Gods meanes attaine to a lively faith. And for this cause wee must doe two things: first we are to labour to bee convicted in conscience of the certaintie of the word. This done, wee must then subject our
wils

wils to the Commandement of God that bids us beleewe in Christ: we must bewaile our unbeleeve, we must strive against the same, and pray unto God to confirme and increase our faith by establishing our hearts in his love.

The second part of spirituall life is *peace of conscience*; which is nothing else, but a constant and stable tranquillitie of mind, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared over much. This peace was in David, when he said, *I laid me downe and slept and rose againe*, in the midst of manifold dangers. This peace is of great excellencie: for it is *the peace of God*: it is one part of the kingdom of God: it passeth all under-

Psal. 3. 3.

Phil. 4. 7.
Rom. 14.
17.

derstanding: it is in stead of a guard to keepe our hearts and minds in Christ. Now this excellent peace springs out of our faith, whereby we beleewe our reconciliation with God. *Rom.*

5. 1. Being justified by faith, wee have peace with God. 1. Chron.

20. 20. Trust in the Lord, and yee shall bee secure. Yea as our

faith is, so is our peace: no faith,

no peace: lively faith, lively

peace: constant faith, constant

peace: faith in life, peace in life: faith in death, peace in death: so

as wee may say with Simeon;

Lord, now lettest thou thy servant

depart in peace.

The third part of spirituall life is, the joy of the holy Ghost: and that is, to rejoyce in God because hee is our God, and in Christ, because he is our Christ. And this kinde of joy is not taken

Phil. 3. 1.

ken

ken from us, or abated in afflictions, but rather increased. Rom. 5. 3. *We rejoyce in tribulations.* And Heb. 10. 34. *Ye endured the spoiling of your goods with joy.* Now our faith in the promise of life is the mother and breeder of this joy, which ariseth of that happy and blessed conclusion that faith frames in the minde, I beleeve: therefore the blessings of God promised in the Gospel are mine. Thus saith Saint Peter, *Beleeving yee rejoyce with joy unspeakeable and glorious;* Againe, the continuance and increase of our faith, is the increase of this joy.

1. Pet. I.
8.

The last part of spirituall life is, *newnesse of life* and conversation, whereby we are borne anew, and made new creatures: not because the substance of body and soule is changed, but be-

because the image of God is restored. Now this change, both for the whole, and for the parts thereof, is by faith. Touching the whole: Men, as they are new creatures, have their beginning from the word of promise, or from Christ crucified who is propounded in the promise, and that as the said word, or Christ is apprehended by faith, Act. 15. 9. *Your hearts being purified by faith.* 1. Ioh. 3. *Hee which hath this hope, purifieth himselfe.* 1. Pet. 1. 22. *Your soules are purified in obeying the truth.* And againe, *Being borne anew of the immortall seed of the Word.*

The parts of the newnesse of life are specially three: True wisdome, good affections, good works. True wisdome is to advise of good things, and
to

Psal. 98.
99.

to use good meanes for the execution thereof. This wisdom ariseth of our faith in the Word of God. *David saith he, was wiser then his teachers, and wiser then the ancients :* and hee renders the cause thereof from the worke of his faith. *For thy testimonies are ever with mee, and they are my meditations.* Out of the same fountaine spring all good affections. The love whereby wee love God, comes of our faith, beleeving the love whereby God loveth us. The perswasion of the forgivenesse of many sinnes in the woman that

Luke 7.
47.

washed Christs feet with her teares, caused her to shew much love to Christ. Godly sorrow, when the heart is grieved properly for the offence of God, ariseth of faith apprehending and beleeving the mer-

cie

cie of God in Christ. And in every good worke, there is a three fold action of faith required. First there is required an act of generall faith, which is to beleve that the worke to bee done in this kind pleaseth God, Rom. 14. 23. *Whatsoever is not of faith is sinne.* The second is an act of justifying faith, which is to purge the heart, and to cause it to bring forth the good worke to be done, *Psal. 116. 10. I beleve, therefore I spake.* The third is also an act of justifying faith, that is, when the worke is done, to apprehend Christ who by his merit is to cover the defect of the worke: because no worke of ours can please God without remission of sinne.

Thus newnesse of life with all the parts thereof, hath his off-

off-spring of our faith. Yea after that a man is once made a new creature, faith gives him his life and sense: faith in the eye of the minde, whereby we behold Christ in the Word and Sacra-

Ioh. 8. 56. ments. By this faith *Abraham* saw the day of Christ and rejoiced. With this eye we may sufficiently behold Christ, and bodily sight in this case is not necessary for the time of this

Ioh. 10. 39 life: therefore Christ saith, *Blessed are they which have not seene and have beleaved.* Againe, faith is the hand of the soule, whereby we lay hold on Christ, and receive him with all his benefits. It is the mouth of the heart, whereby wee feede on Christ, eating his body, & drinking his blood to eternall life. It is the feet of the soule, that makes

Gen. 5. 22 us walk with God. Lastly, it is a
meanes

meanes to bring us into familiarity with God. For it is an eare whereby we heare God speake to us in his Word; and it is as it were the tongue of the soule, whereby we speake to God by Invocation of his holy name.

To goe yet further, Spirituall life is most of all manifest in afflictions and temptations, in the bearing whereof faith raignes, and that by a threefold action. First of all it makes us to depend on Gods promises, and to trust God without limitation. For it doth not limit God to any set time of deliverance, but leaves all to God. *Hee that* Isa. 16. 28
belceves, doth not make haste.

Daniel waited 79. yeares for Dan 9.
deliverance out of captivitie in Babylon; and then finding the time of deliverance to be at hand, hee prayed to God
for

for the same. Againe, faith doth not limit God to any meanes of deliverance. God made promise to *Abraham* of a blessed seede. For the verifying of this promise hee gave him *Isaac* in his old age. This done; he commands him to offer his onely sonne in sacrifice. A grievous crosse : for by this meanes all hope is cut off, touching the promised seede. Yet by faith *Abraham* still beleeves the promise, and that in the very offering of his sonne. Lastly, faith doth not limit God for the measure of affliction. *Iob* faith,

Hee will trust in God, though hee kill him. It was a grievous affliction of *David* to bee driven out of his Kingdome by his owne sonne, yet marke what he faith in the flight : *If hee say, I have no delight in thee, behold here*

3.

Iob 13.

I Sam. 15.
16.

here I am, let him doe unto mee as shall seeme good in his eyes. The second action of faith is to make us beleeve the promises of God, when we feele the contrary, and in one contrary to beleeve another. When we feele our owne sinnes, it makes us beleeve our justification: when wee feele our wretchednesse and misery, it makes us beleeve our happinesse: when wee feele nothing but death, it makes us beleeve our eternall salvation: when we apprehend Gods anger, and feele him to be our enemy, it makes us to apprehend his mercie, and to beleeve his fatherly kindnesse. When Christ was forsaken of God, hee even then by his faith beleeves God to be his God. The third action of faith in affliction, is to assure us of Gods presence, and
to

to behold him with the eyes of
 Psa'. 16. faith. Thus *David* saith, *I have*
 18. *set alwayes the Lord before mee :*
for he is as my right hand. *Moses*
 left Egypt and feared not the
 wrath of the King, *Because he*
 Heb. II. *saw him that was invisible.* When
 25. the servant of *Elisha* feared over
 much the host of the King of
 Syria that compassed the towne
 of Dothan, the Prophet prayes
 1 Reg. 6. to God for him, that his eyes
 15. might be opened, to see the fie-
 ry charrets of the Angels of God
 protecting him : and wee like-
 wise are to pray to God, that
 the eyes of our minds may bee
 opened to beleeve, and to ac-
 knowledge the same or the like
 protection. And thus are men
 to live by faith in the midst of
 their afflictions.

By this which hath beene
 said, we are admonished first of
 all

all to acquaint our selves with the promises of God, as they are recorded in the bookes of the Prophets and Apostles: secondly, at all times to build upon them by our faith, and not to suffer our selves to bee drawne from them, though all temporall blessings of God faile us, yea health and life it selfe. This is to arme our selves with a shield against all the fierie darts of the diuell, and to put on a *breast-plate* that will save the heart and life, though otherwise in temptations wee bee grievously maymed and foyled.

Thus much of spirituell life. That our temporall life is led by faith, I make it thus manifest: Temporall life is preserved, and maintain'd by an honest calling: every calling hath his labour

Eph 6. 19
1. Theff.
5. 8.

bour and worke : and the labour of all callings hath miserie and trouble for his companion and fellow ; and in all these faith raignes and beares the sway in them that beleeeve.

For the first, that is, for the choosing and holding of our callings with good conscience, there is required a double use of faith. For we must have a faith, whereby we must be assured that our callings are good and lawfull in themselves : as *Paul* saith, *Whatsoever is not of faith, is sinne*. For the settling of this faith, this rule must be remembered, That offices and callings which serve to preserve the good estate of any Family, Church, or Common-wealth, are lawfull and of God : because these are estates ordained of God,

God, and established in the commandements of the morall law, specially in the first, fifth, and sixth commandements. Again, faith is required, whereby every man must beleieve that the calling in which he is, is the particular calling, in which God will be served of him. For unlesse the conscience be settled in this, no good worke can be done in any calling. And for the better establishing of the conscience, another rule must be remembred: That they which are furnished with gifts for their calling, namely, aptnesse and willingnesse, and are thereunto called or set apart by men, whom it concernes to call, are indeede called of God. Thus the Elders of Ephesus having gifts to feede, and being not called of God immediately,

ly, but by men, are said to be
 2 Cor 5. made overseers by the holy Ghost
 32. And Paul saith, that God com-
 1 Tim. 4. mitted not onely to himselfe
 but also to Timothy the Mi-
 nistry of reconciliation: and
 yet was Timothy not called im-
 mediately of God, but by men.
 And thus, in all other offices and
 conditions of life, hee that hath
 gifts fit for his place, and is in
 good manner called thereto by
 them whose dutie is to call,
 may assure himselfe, that he is
 called of God. And from this
 double faith and perswasion,
 that our calling is lawfull in it
 selfe, and lawfull or pleasing
 God in respect of us, ariseth an
 assurance of the presence of
 God, and of his protection,
 when we walke in the duties of
 our callings.

In the labour and worke of

our calling there is required a double action of faith. The first is to order our labours, that they bee done in good manner, that is, in obedience and to good ends, that is, to Gods glory, and to the good of men with whom we live. In this respect is *Noah said to build an Arke by* Heb. 11. *faith,* and good Princes to order their Common-wealths, and in way of protection to make warre with their enemies: and thus must every man of every office, calling, trade, occupation, doe his dutie by faith. The second action of faith is in our daily labours to restraints and moderate our care. Men commonly take upon them a double care; one is to doe the workes and labours of their callings; the other is to procure a blessing and good successe to their fore-

C

said

said labours. But faith in Gods Word where it raignes, it stirres up the the hearts of men on-ly to the first care, which is in the performance of their painefull labours and duties, and it restraines them from the second, causing them to leave it to God. For when men have done the duty that appertains vnto them, then faith makes them without any more adoe, to waite for a blessing on God. To this purpose the holy Ghost saith, *Cast thy burthen on the Lord, and hee shall nourish thee.* Againe, *Be nothing carefull, but in all things let your requests bee shewed unto God in prayer & supplication with thankesgiving: and cast your care on God.* Now this faith, whereby wee depend on God for the good successe of our labours, hath an infallible ground; namely,

Psal. 55.

Phil. 4. 6.

1 Pet. 5. 7

namely, That God best knowes our wants, and he will give unto us all things which hee in his wisdom knowes to be necessary. Christ saith, *Your heavenly Father knoweth that you have need of these things*, that is, food and rayment. Againe, *He careth for you: and, Nothing shall be wanting unto them that feare God.* If men would by faith build on these promises, they should not need like drudges of the world to foyle and spend themselves, and the best part of their dayes in worldly cares, as they doe. For they should have greater blessings of God with lesse care, if they would trust him: and they should have far more time then they have to care for heaven and heavenly things.

Thirdly and lastly, every calling since the fall of Adam,

hath misery and affliction to be his companion. And for the quiet hearing of the miseries of every calling faith is of great moment. For it workes patience by perswading and settling our minds in two things: the first, that God is well pleased with us, and that we are reconciled to God in Christ: the second, that all our miseries shall in the end turne to our good and everlasting salvation. And where these two perswasions take place, there is contentation in any estate.

Thus much for the meaning of the text: now followes the use. The first and principall use concernes the information of our judgement, in the maine point of our salvation. For hence *Paul* hath taught us to gather, that a sinner is justified be-

before God by his faith, without the works of the Law. And he disputes on this manner: *If a sinner be justified by faith, he is not justified by the Law: but a sinner is justified by faith: therefore he is not justified by the Law.* The conclusion is propounded in the eleventh verse of the third Chapter to the Galatians. The Major is confirmed in the 12. verse by the divers manner of justifying: *The Law (saith Paul) justifieth by doing, not by beleeving: and faith justifieth not by doing, but by beleeving.* The Minor is confirmed in the 11. verse by the testimony of the Prophet *Habakuk, The just shall live by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the Law as are done by nature,

but not by grace: they erre and are deceived. For hee opposeth not works of nature and works of grace, but works and faith, doing and beleeving: and the Prophet saith very plainly: and marke it, that the just man, who is a doer of the works of grace, is justified and lives not by his works, but by his faith. Againe, where they make a double justification: one whereby a sinner is made a just man, the other whereby a just man is made more just: and teach that the first is by faith without works, and the second by faith and works, they erre likewise. For not onely a sinner unconverted, but the just man stands just, and is still justified by his faith without his works. *Paul* when he alleadged this text, knew but of one justification, whether wee respect

respect the beginning, or the continuance and the accomplishment thereof.

Secondly, hence may bee learned the right way of reformation of our lives. In this reformation two things are required: an *Examination*, and a *change*. If we examine our lives by this text, we shall finde two maine faults and aberrations in the lives of men. The first is, that they reject and put away the rule of direction that serves for the ordering of their lives. And this doe they when they doe not beleeve and trust God in his Word. And wee may not thinke, that this our unbelieve is a small matter: because it is a mother sinne of all other sins: and it is the principall law of the kingdome of darkenesse, not to beleeve God. Hereupon our

enemie *Satan* endeavoured by all meanes to imprint this lesson of unbeliefe in the minds of our first parents: and having effected his purpose, hee ever since indeavoured to make this sinne to raigne in the lives of men. It raignes commonly by seven speciall fruits or sinnes. The first is *Atheisme*, when men deny God and his Word. *Atheisme* hath two parts: *Epicurisme* and *Temporizing*. *Epicurisme* is, when men contemning Gods Commandements, threatenings, promises, care for nothing but meate, drinke, and pleasures. *Temporizing* is, when men imbrace religion so farre forth as they are forced by laws, and times, and no otherwise. These are the common sinnes of our dayes. The second fruit is *Hereſe*, and that is, when
men

men distrust God in some Article of faith. This fruite abounds in this last age of the world: because in these times the diuell hath revived the heresies of the former ages. The third fruite is *Apostasie*, and that is, when men change their faith and religion. And this change is made: when the evill heart of unbeleeve causeth them to depart from the living God. Heb. 3. 12
This hath beene the fault of the people of this land in the dayes of persecution. The fourth fruite is *Hypocrisie*, which is to make a shew and pretence of faith, and to want the power of it in honest and godly conversation: or againe, hypocrisie is nothing else, but the unbeleeve of the heart, covered over with the false appearance of faith. And it is the common

mon sinne of these times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great sway. For men make the highest degree of profession that can be, when they come to the Lords Table; and yet afterward take to themselves libertie to live and doe as they list. The fifth fruit is, *carnall securitie*, when men upon contempt of the judgements of God, and threatnings of his Word, goe on still in their sins, flattering and soothing themselves. Thus the sonnes in law of *Lot*, when they heard of the destruction of *Sodome*, esteemed it but as a mockerie. Thus did the Iewes make a league with Hell and Death, and said with themselves, that the scourges of God should not come at them.

And

Gen. 19. 4

Isa. 28. 15.

Mat. 25.

And in this last age of the world, men shall wholly addict themselves to pleasures and profit, thinking nothing of any judgement of God, till vengeance befall them. The sixt is, *wilfull ignorance* of the will and word of God. For the diuell blinds the minds of unbelievers, that the light of the Gospel shine not unto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to know the word of God: because they are not learned (as they say:) or because they have other businesse to thinke on. The last fruit is *worldlinesse*, and that is, when men minde nothing but Worldly matters. And this comes of the want of faith in the providence of God. These
are

are the principall fruits of unbelieve, whereby it may easily be discerned and discried where it is. And if any man thinke himselfe to have a fulnesse and perfection of faith, as many doe; even this one thing is a sufficient argument of his unbelieve. For it is the first step to faith, to see in our selves the want of faith.

The second maine aberration in the lives of men is, that they set up false rules to order their lives by: and they are foure. The first is the *light of naturall reason*. For many are of opinion, that it is sufficient to the pleasing of God if they live civilly, that is, do justice to every man, and live peaceably, hurting none. This is the blind Divinitie of the world, that if they carry themselves thus and thus, whatsoever
their

their finnes be, God will hold them excused. But they are farre wide; for in a life acceptable to God, faith is required; the light of reason will not serve the turn.

Paul saith, *The wisdom of the naturall man is enmity to God; and hee cannot discern the things of God.* The Pharisees had civill justice and goodnesse: yet saith *Christ*, Except your justice exceed theirs, yee cannot enter into the kingdome of heaven. Rom. 3. 5.
1 Cor. 2. 14.

The second false Rule is *Sense*, that is, seeing and feeling: by this men commonly live. If wee enjoy the good blessings of God, health, wealth, libertie, peace; honour, good report, then wee can trust God: but if hee withdraw his blessings, and present himselfe to us with an empty hand, we trust him no longer; nay wee mur-
mure

mure and despaire, and without feare of God use any unlawfull meanes to releeve our selves. Though wee have his precious Word, yet doe we not trust him upon his bare and naked Word, unlesse withall hee lay downe unto us some good pawne, and make us to feeble and enjoy his good blessings. Againe, if any man that is our friend, make promise of helpe or deliverance in any danger, we rest content, and finde our selves much eased thereby: and yet the promises made by God in his Word of helpe and deliverance, though they be often read unto us, and often urged, breed not the like contentation. Hee that on his death-bed hath commended his children to some trustie friend, departs more quieted in minde then if he had commended them without

without helpe of friend to God
their best Father. A man upon
good securitie lends to another,
an 100. pounds, hoping for the
principall with the increase at
the yeares end : yet dare hee not
scarce deliver an 100. pence to
the poore members of Christ,
upon the promise and bond of
God himselte, who saith, *Hee
that gives to the poore, lends to the
Lord*, and hee will returne the
said gifts with a blessing. Now
all this comes to passe, because
men rather trust them whom
they see, then God whom they
never saw. Moreover, it is a
propertie of them that doe in-
deed beleve, to judge their e-
state by feeling : but herein they
deceive themselves. For we must
live by faith and not by feeling :
and feeling is often deceitfull.
Because such as finally fal away
from

from God may have a feeling, or taste of the good Word of God, and of the powers of the life to come.

Hcb. 6. 4. The third false Rule is *false faith*, which is without or against the Word. Thus the Turke lives by his false faith: the Jew by his: the Papist by his. For hee beleeves as well the Traditions of men, as the Word of God, and he puts his trust not only in God, but also in the creatures, namely, Saints and Angels. Thus also do Magicians, forcerers, witches, inchanters, whatsoever they doe, by a Satanicall faith in that covenant which they have made with the divell. And such persons as aske counsell of witches and wizards, called cunning men and women, helpe themselves onely by their false faith. For when
they

they use charmes or spels, or like
Satanical ceremonies; they com-
monly finde successe, & are hel-
ped of the evils that betide them.
And that comes to passe on this
manner. In the use of the fore-
said ceremonies prescribed and
delivered by witches, they have
a blind and erroneous faith:
upon their faith followes a Sa-
tanicall operation in effecting
of the cure desired. For charmes
or spels being but words, have
no vertue in them to ease or
helpe man or beast, either by
creation or by any ordinance
of God in his Word: and there-
fore the effect they have, is
by the power of the divell up-
on mans faith. Let our com-
mon people thinke on this,
who though they much boast of
their faith in Christ, yet when
they are in any extremitie or
danger,



danger, very commonly practise this Satannicall faith.

1 Ioh. 2.
16.

The last false rule is: the *lust of the heart*: and by this rule doe most men square their lives. The lust that commonly rules is three-fold; lust concerning bodily pleasure, lust of worldly wealth, lust of honour, as S. Iohn saith, *Whatsoever is in the world, is the lust of the flesh, the lust of the eye, and the pride of life.*

Thus much of the examination: now followes the change. That we may change our lives in respect of unbeleefe, foure things are required. The first is, that we must acknowledge and bewaile our unbeleefe with the manifold fruit thereof. And wee have good cause to doe so. For by unbeleefe the divell erects his kingdome in mens hearts, and workes his pleasure
in

in us and upon us. Secondly, unbelieve corrupts and defiles all our actions whatsoever, though otherwise they be good and lawfull in themselves.

Paul saith, that to unbelievers all things are uncleane, yea their minds and consciences are defiled. Tit. 1. 15.

Thirdly, unbelieve deprives us of the good blessings of God, which otherwise we might enjoy; *If ye beleeve not, ye shall not be established,* saith the Prophet. In

Capernaum Christ could doe no great wonders, by reason of their unbelieve. *Mar. 6. 5.*

Lastly, unbelieve plucks downe upon men the plagues and judgements of God. *Moses and Aaron were*

barred the land of Canaan for Num. 26. 11.

their unbelieve. A certaine 2 King. 7.

Prince was troden to death in the gates of Samaria, because he would not beleeve the word of

of the Lord by the mouth of *Elisha*. *Zachary* was dumbe for a time, because hee would not beleeeve the message of the Angel. Many at this day, when the judgements of God lye heavie on them, say presently they are fore-spoken, and they cry out on this or that suspected Witch. But such persons are often deceived. For the great witch that doth them all the hurt, is the unbeliefe of their hearts, whereby they distrust God in his Word: and this sinne alone, if there were no Witches in the world, is sufficient alone to provoke God to plague and punish us sundry wayes, and that grievously. Therefore let us with bitternes of heart bewaile our unbeliefe: and the rather, because it is a step to faith to acknowledge the want of faith.

The

The second thing to be done is to make examination whether wee be in conscience convicted of the certaintie of the word or no. If we be not, wee must labour to bee convinced: Because that naturall Atheisme, whereby we doubt whether the bookes of the Prophets and Apostles bee the word of God or no, hinders the certaintie of faith. For the settling of the conscience in this point, these arguments may be used. The first: it is a principle in nature that there is a God: if there be a God, nature can say hee is to be worshipped; if hee bee to bee worshipped, he hath revealed himselfe and his will to man, for otherwise he cannot be worshipped. And this revelation is to be found in the writings of the Prophets and Apostles, and in
no

no other writings of men: because wee finde the doctrine of Scriptures to bee agreeable to the very nature and Majestie of God, & so is no other doctrine or learning whatsoever. For it is the most ancient, and all other religions come farre short of it. It is one and the same, evermore consenting with it selfe without change or alteration.

The Apostles agree with the Prophets: the Prophets with

Moses: and all with the first revelation made at the creation.

Againe, * it discovers and reveales the secret thoughts of

men, that no art or learning can discover: and this argues that it

was penned by him who is the searcher of all hearts. The second

argument is a wonderfull *Evidence of the truth*, not to be found

in any other writings in the world.

* Psa 10.

6, 11, 13.

and 14. 1.

Luke 38.

11, 22.

Apo. 18. 7.

1 Cor. 2.

14.

Matt. 12.

24.

Psal. 7. 8.

Isa. 28. 15.

Luke 12.

29, 45.

world. This evidence stands
specially in eight things: The
first is, that the writers of Scrip-
ture fully and plainly set down
their owne faults, yea their
chiefest faults, not sparing to
shame themselves in mans rea-
son: and this argues, that in
writing they were guided by
the spirit of truth. The second
is, that the bookes of Scriptures
containe many mysteries above
the reach of mans reason, yet
not against reason: because we
may discerne a truth in them,
and that by grounds and princi-
ples of reason. The third is, that
the speeches of Scripture aime
not at by-respects, but simply
and absolutely give and ascribe
all glory to God alone. The
fourth is, that the Scriptures
contain full & perfect doctrine
for the pacifying, settling, and
directing

Num. 20.

11.

Psa. 52. &

116. 11 &

37. 11, 12.

1 Tim. 1.

13.

directing of the conscience in
all things. The fift is the hol-
nesse and puritie of the law
Moses, in that it accuseth and
condemneth all men of sinne
and prescribeth perfect righte-
ousnesse. Herein it surpasseth the
lawes of all countries, com-
mon-wealths, kingdomes what-
soever. The sixt is the wise-
dome that appeares in the pol-
icy or government of the Com-
mon-wealth of the Iewes set
downe by *Moses*. The seventh
is a reconciliation of justice and
mercy propounded in the Gos-
pel. For in Christ justice and
mercy meete, and justice after
a sort gives place to mercy.
The eighth thing wherein this
evidence of truth appeares, is
the consent of Scripture with
itselfe: for doctrine agrees with
historic, and every part with
every

every part. This manifold evidence of truth, shewes that Scripture is from the God of truth. If any say, that they find no such evidence in Scripture, I answer it is their owne fault: for if they would seriously reade the Scriptures with prayer to God, it would appeare. The third argument is the efficacy of the Word: which appeares on this manner. Gods Word is flat contrary to the nature and corrupt disposition of man: and yet for all this, when, being preached it convinceth and condemneth men of sinne; it turneth and converteth them to it selfe, and causeth them to live and dye in the love and obedience thereof. Thus could it never doe, unlesse it were of divine operation. The fourth argument is, that the Prophets

D and

Heb 4.12.

1 Cor. 12.

and Apostles wrought miracles for the ratifying and confirming of their doctrine. Now these miracles surpasse the strength of nature, and were immediately from God: and therefore the doctrine thereby confirmed, was also of God. The fift and last is, that the writings of the Prophets and Apostles containe many prophecies and predictiōs of things to come, that none could foresee or fore-tell, but God. The name of *Iosias* and his doings are foretold three hundred years before he was borne. *Cyrus* and his doings are mentioned more then an hundred yeares before his birth: now these and the like prophecies argue that the whole doctrine is of God. By these and like arguments, are all that inwardly doubt of the Word of God,

1 Kings

13.4.

Isa 44. to
the end.

God, to settle and stablish their consciences.

This done : then followes the third point, and that is, that we must search and inquire what is the substance and scope of the Word of God. The scope of the whole Bible is Christ with his benefits, and he is revealed, propounded, and offered unto us in the maine promise of the Word; the tenour wherof is, that God will give remission of sinnes and life everlasting to such as will beleeve in Christ. To this maine promise, God hath added a maine commandement, which bids us to beleeve the said promise, or to apply Christ with his benefits unto our selves. Now then our third dutie is, to subject our hearts and wils to this commandement that biddes us be-

D 2

leeve

believe in Christ. This is the subjection of faith, of which two things must be observed. One is, that this is the first subjection that we can give to God, to trust him upon his promise, for the pardon of our sinnes, and for life eternall. And from this subjection of faith, ariseth our subjection to the whole Word.

1 Cor. I.
21.

In Christ are all the promises of God, *yea*, and *Amen*: the Law and the obedience of all the Commaundements thereof is established by faith: without Christ no good thing can be done. The second point is, that this subjection is easie, in respect of that subjection which the Law requires. The perfect obedience of the Law is impossible to all men, except Christ, *yea*, to such as are borne anew of the holy Ghost, though for the

the time of this life, they desire it never so earnestly. Yet faith in Christ and repentance is so farre forth possible to all that will and desire it, that whosoever doth seriously but will to beleeve and to bee converted, doth indeed beleeve and is converted, and doth please God, and shall not perish eternally; although the beginning of this faith and conversion bee weake, so it be in truth and not counterfeit, *Isa. 1. 19. If ye will and obey, ye shall eat the good things of the Land. Luke 11. 13. Your heavenly Father giveth the holy Ghost to them that desire him. Matthew 11. My yoke is easie, and my burden light.* Therefore let us trie our selves whether wee have will to subject our selves to the Word of God, that bids us beleeve in Christ: never-

thelesse we may not thinke that this will to beleeeve is in our power. For it is by the speciall mercy of God stirred up in the hearts of the Elect by the operation of the holy Ghost.

The fourth and last thing in this change is, that faith in Christ or in the word beleeeved, must raigne & rule in the heart: bringing the whole man in subjection to the whole Word of God. And thus faith in Christ doth: because when it is once settled in the heart, it workes in us a full and settled faith of every part of the Word of God; namely, of his precepts and of his threats. Here then our dutie is to subject our selves by meanes of our faith to the whole word: and to suffer nothing within us but it alone to beare sway. This Col.3.17. is the will of God; Let the word of

of God dwell in you plentifully. The good ground yeelds it selfe and gives place, that the seed may take deepe roote. It is a blessed thing to have the Kingdome of God erected in our hearts: now this kingdome is erected, when the Word of God keeps all the powers of body and soule in subjection. And when our faith in Christ brings our thoughts, affections, words, deeds, sufferings in subjection to the Word of God, then we live by faith.

The third use followeth: in that we are to live by our faith, we are taught to seek for knowledge of the will and word of God, and daily to increase in the same knowledge; especially to acquaint our selves with the Commandements of God that concerne us, with his promises,

and threatnings. For faith is the life of our soules, and the word is the life of faith: because it is first kindled, and afterward confirmed by the hearing of Gods word. Again, the word moderates our faith, that wee beleeve not more then wee should, or come short in beleeving. The word therefore that serves thus to limit our faith, must bee known in his severall heads and points.

Fourthly, hence wee learne how we are to carrie our selves in greatest dangers, as in the time of plague and pestilence, in the time of famine, in the time of warre and blood-shed, in the time of our last and deadly sicknesse. We have then need of great helpe: and the only way is then to stay our selves and establish our hearts by our faith
on

on Gods promises. It it is the very scope of this text, to teach this one point of doctrine to the Iewes, being now oppressed by the Babylonians. *David* in danger, and *Christ* in the time of his passion, by their faith commend their spirits into the hands of God. Of the Martyrs and Saints of God, *Heb. 11.* some were by their faith imprisoned, some racked, some stoned. Faith in perilous time is of great use. First, when a man is halfe dead, it quickens and puts life in him, as *David* saith, *psal. 119.* Remember the promise made to thy servant, wherein thou hast caused mee to trust: it is my comfort in my trouble: for thy promise hath quickned mee. Vnderstand here the promise as it was tempered and mingled with his faith. Againe, faith in the times

times of danger doth as it were
fence and compasse us with the
promises of God. This may be
gathered by the opposition that
is betweene these words and the
former. *The unjust man puffes up
himselfe*, saith the Prophet, or
builds towers of defence to
himselfe : but the just man onely
beleeveth : and that shall bee to
him in stead of all the Towers
in the World. For it brings us
under the presence, wing, and
protection of God : it makes
him to bee our safeguard and
Tower of defence. This do-
ctrine is to bee thought on the
rather ; because, though we now
injoy peace and other blessings
of God, yet our common sinnes,
and especially our unbelieve,
calles downe for the great and
grievous judgements of God.

Moreover, hence wee are
taught

taught that every man must have a faith of his owne; *The just man shall live by his owne faith*, faith the Prophet. And good reason: for every man is a creature of God, and must doe his homage to God by beleeving in him: and because every man hath need of Christ for himselfe: therefore must every one have a faith of his owne to lay hold on Christ. It may be objected, that sometime the faith of others hath saved men. *Mar. 2.5. When Christ saw their faith, hee said to the sicke of the palsie, Thy sinnes are forgiven thee.* And, *Iames 5.6. The prayer of faith shall save the sicke.* I answer, that the faith of one man may bee a meanes to procure health of body and other temporall blessings, yea faith unto others; yet cannot any man receive
par-

pardon of sins, and eternall life but for himself. Therefore when it is said in the first place, *When he saw their faith*, the faith of the palsie-man must not be excluded but included: and the place of *James* speakes only of the bodily health.

Againe, it may be alleadged, that seeing we are justified by the justice of another, namely of Christ: we may also be justified and saved by the faith of another. I answer, that the reason is not like, because the obedience of Christ is both his and ours: his, because it is in him: ours, because it is applyed unto us by God, and received by our faith: and the like cannot bee said of the faith of any other man.

Thirdly, it may be alleadged, that infants have no faith of their owne. I answer, there be
three

three opinions touching Infants faith. The first, that infants have actuall faith wrought in them by the Holy Ghost: because it is said, *Mat. 18.6. Whosoever offendeth any of these little ones that beleeve in me.* But this opinion seemes to bee an untruth: because faith presupposeth understanding and knowledge, which infants want. Againe, if infants received do beleeve when they are young, they would no doubt, shew it when they come to be of yeares: but faith they shew none, unles they attaine unto it afterward by diligent teaching and instruction. And the place in *Matthew* may bee understood of men of yeares, who if they have contrite and humbled hearts, are little ones beleeving in Christ. Againe, children after
some

some yeares by good education and instruction, may attaine to some knowledge, and consequently to faith. Thus *Timothy* was brought up in the Scripture of a child. The second opinion is, that all places of Scripture intreating of faith, are to bee understood of men of yeares, and that children are saved by some other unknowne and unspeakeable way without faith. I somewhat doubt of this: because it is said, *Whosoever beleeueth not, is already condemned.* Againe, *Without faith it is impossible to please God.* The third opinion is, that children have faith after a sort: because the parents according to the tenour of the covenant, *I will bee thy God, and the God of thy seed,* beleeve for themselves and their children: and therefore their

Mar. 16.
19.

their faith is not onely theirs,
but also the faith of their chil-
dren. Hence it is that the Scrip-
ture saith, *If the roote bee holy*, Rom. 11.
the branches are holy; and, *If ye* 1 Cor. 7.
beleeve, your children are holy. 14.

According to humane law, the
father and his heires are but one
person, the father covenanting
for himselfe and his children:
what then should hinder, that
the father might not beleeve
for his child, and the child by
the parents faith have a title to
the covenant, and the benefits
thereof? It is alleadged, * that * Bellar.
by this meanes children shall be l. 16. de
borne beleevers, and so be con- bapt. c. 4.
ceived and borne without ori-
ginall sinne. *I answer*, Beleeving
parents sustaine two persons:
one, whereby they are men: and
thus they bring forth children
having mans nature with all the
cor-

corruptions of nature. The other, as they are holy men and beleevers: and thus they bring forth infants that are not so much their children, as the children of God. And infants are Gods children not by vertue of their birth, but by the meanes of parents faith, which intitlenthem to all the blessing of the covenant. Children proportionally sustaine a double person: If they be considered in and by themselves, they are conceived and borne in Originall sinne. If they be considered as they are holy and beleeve by the faith, which is both theirs and their parents faith, and consequently have by this meanes title to Christ and his benefits, originall sinne is covered and remitted. If it be said, that by this meanes all children of beleeving parents are the

the children of God ; I answer, that wee must presume that they are all so ; leaving secret judgements to God. To this third opinion I must incline : because wee are to judge that infants of beleeving parents in their infancy dying are justified, and I finde no justification in Scripture without faith. And this hath beene the judgement of ancient fathers. *August. lerm. 14. of the words of the Apostle, How (saith hee) doe infants beleeve ? by the faith of the parents. If by the faith of parents they bee purged, by parents sinne they are polluted. The body of sinne in the first parents begot them sinners : and the spirit of life in their latter parents did regenerate them to bee beleevers. Bernard (epist. 77.) saith, Among the nations*

as many as were faithfull, if they were of yeeres, we beleewe that they were cleansed by faith and the sacrifices, and that the parents faith alone availeth for children, yea that it is sufficient for them.

See further.

Iust. q. 16.

Aug. epi.

23. 57.

105. de

bap. l. 4.

cap. 2.

Bernar.

ser. 66. in

Can.

Againe, It is meete and for the honour of God, that to whom age denies their owne faith, grace should grant to them a benefit by faith of another.

Thus then it is manifest, that every person must have a faith of his owne. Hence we learne, that the doctors of the Romish Church erre and are deceived

a Immanuel Sa. in Aphorismis confessorum.

a when they teach, that a man may rest himselfe in the faith of his teachers, beleeving in sundry things onely as the Church beleeves, though hee know not distinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground.

For

For in vaine doth the Pope by the power of the keyes, apply the meritorious workes and the satisfactory sufferings of one man to another, considering every man is saved onely by his owne faith. The wise virgins professed that they had oyle no more then served their owne turnes. They knew not the Popish doctrine, that men might have good workes enow for themselves, and an overplus for others. Hilary gathereth hence, *that one mans good workes cannot bee applyed to another.* Hierome saith, *Every man shall receive a reward for his owne workes: and that one mans workes cannot cover another mans faults in the Day of judgement.* The speech of Leo may stop the mouthes of all Papists. *Though (saith he) the death of the Saints bee precious*

Vpon
Mar. 28.

Ibidem.

Serm. 12.
de passi-

in the sight of God, yet the killing of no innocent is the reconciliation of the world. The righteous have received crownes, but they have not given crownes: And the fortitude of beleivers ministers examples of patience, but not gifts of justice. For the deaths of them all were private or particular: neither did any of them by his funerall discharge another mans debt: considering among the sinnes of men, Christ our Lord is only found in whom all are crucified, dead, and buried, and risen againe.

2 Cor. 13.

15.

2 Tim. 2.

Paul indeede saith to the Corinthians, that hee desired to bee bestowed for their soules: and that he suffered all things for the Elect: but this hee speakes in respect of his Apostolicall ministerie, and not in respect of any workes of satisfaction, performed by him in the behalfe of others.

Againe,

Againe, he saith, *I beare in mine* Colos. 1:
own body the remainders of the suf-
ferings of Christ: but these re-
 mainders are the sufferings which
 every man must beare for him-
 self. For every disciple of Christ
 must take up his own crosse; and
 to accomplish the sufferings of
 the whole mysticall body.

Thirdly, by this we learne,
 not to relye on the gifts, suffra-
 ges, and prayers of others: but to
 seeke for a sufficient and lively
 faith of our owne. The foolish
 Virgins that supposed they
 might have furnished themselves
 with sufficient oyle of the wise
 virgins, were utterly disapoin-
 ted. Therefore the speech of the
 Papists is to be detested: name-
 ly, *that the suffrages of the living,* Bellar de
that is, their fastings, prayers, Indulg. c.
almes, masses, &c. doe three wayes 24. p. 85.
helpe the dead; by way of merit of
congruity,

gruitie, by way of intreatie, and by way of satisfaction.

Lastly, here we learne that faith and the justice of good conscience must alwayes goe together. And for this cause it is not said, that man lives by faith, but the iust man. Let all Protestants learne and remember this. For it is Gods Commandement that wee should joyntly keepe faith and good conscience. And it is a common offence to Atheists, Papists, worldlings, that such as pretend faith, faile in the righteousness of good conscience. Some it may be, will say, that it shall suffice for them to call upon God when they are dying, and to die by faith; I answer that we must not onely dye and bee saved, but also live in this world by our faith.

FINIS.

